A True Looking-Glass

FOR

All the Oppreſſed Free-born People

OF

ENGLAND.

Wherein they may behold and ſee,
How to chuſe the next, and all future

PARLIAMENTS,

If ever they intend to be free indeed.

WITH

A CATALOGUE and CHARACTER

OF THE

Enemies of their Liberty and Freedom,
that ſo they may be avoided.

By *John North.*

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A true LOOKING-GLASS *for all the oppreſſed free-born people of* England, &c.

1. YOu are to remember, that our old Parliament declared the late King to be a tyrannical *Pharaoh* (for which (you know) he ſince has paid his utmoſt farthing) and that all the people of this Nation, in times of Kingſhip, were in an Egyptian ſtate. And are not we ſo ſtill?

But the Lord of hoſts never delivered the Heads and Elders of a people, (*Hampdens* or rich men) from a tyrannical *Pharaoh*, (that we read of) but he delivered the *Jacobs* or common people from their cruel oppreſſing Taskmaſters alſo. *Exod.*3.7. So that this is one Cheat.

2. That they declared us to be all free-born, and the yeer 1649. the firſt yeer of *Englands* freedom.

Were not theſe *ſweet words*? *Jer.*6.13,14,15. but where are their deeds? This is the ſecond Cheat.

Now to prevent the like Cheats for time to come, obſerve theſe Directions following.

1. Let all thoſe that have any ways aſſiſted the Parliament againſt the late King and his party, appear perſonally, both in Cities and Country, at the next Election, and challenge their free Votes unanimouſly, equal with any other, as free-born men: and ſee who will deny us it.

And howbeit there is now *riſen up a new King* among us, *which knows not Joſeph*, Exod.1.8,9,10. (for if he did, he

would be *grieved for the affliction of Joseph*, Amos 6.3,4,5,6, 7. who hath said unto his Councel, *Come on, let us deal wisely with them*, (as they know the former *Pharaohs* of this Nation, and their Councels did with our predecessors) lest they chuse some *Moses's*, which have looked upon their burdens, *Exod.*2.11. or some godly valiant *Nehemiah*, Neh. 5. which will deliver them from their Taskmasters and Oppressors, and so we shall have none to be our servants and slaves, to work and make brick, or fight for us; but (perhaps) rather fight against us: *Exod.*1.9,10,11.

Therefore, they have put forth a late Ordinance (not to set Taskmasters over us, because they know that is done to their hands already; but) that *none shall have a free Vote in the next, or any other election of Parliaments, except every one of us have* 10 l. per an. *in lands, or* 200 l. *in personal estate*: which not one of a hundred of us hath, or is ever like to have, as they deal with us.

But let them remember, that howbeit they would chuse Parliaments without us, and have divided Traitors and Delinquents estates amongst them without us, yet they did not nor could not have conquered them without us. And if they please to forget this, we shall remember it against the next time they stand in need of us.

2. Remember, that Authority ought to be given to such as care least for it, and kept from them that press fastest towards it; (which you know has been the common and constant practice of all our late Parliament-men, by making friends, and sending to their tenants to chuse them: a base abuse, and a corrupt practice:) for he that desireth it, would have it for his onely commodity and honour; he that looketh not for it, considereth that he is chosen for others necessity: therefore how diverse is their administration, where both happeneth? Beware of such men.

3. That to all future Parliaments in this Nation, may be added others to be elected by you, which may officiate as did the Tribunes among the Romanes, termed *Sacro-sancti*, if thought fit.

4. That

4. That there may be a months ſpace, or more, if need be, between their deſignation unto their Office, and their entry into it; to enquire whether there were no indirect and unlawful means uſed about their ſaid Election, and to be examined in the reſpective Cities and Counties: and if any ſuch ſhall be proved, that then all ſuch Elections may be null; and that ſome conſiderable Fine may be impoſed on every one, for ſuch corrupt practices.

5. That ſome determined period of time (not exceeding one whole year) may be ſet, for continuance of the next and all future Parliaments, and Tribunes as aforeſaid, beyond which none to continue, upon penalty of Treaſon, and upon which new Writs of courſe may iſſue out, and new Elections ſucceſſively may take place, according to the Bill for Triennial Parliaments: And that all members of the next and future Parliaments, and Tribunes (if any ſuch ſhall be) and all others to be employed or intruſted under them, may give a ſtrict Engagement to the people, (as by their Electors ſhall be thought fit) for the true and faithful diſcharge of that great and ſupreme truſt repoſed in them for publike good, before they or any of them ſhall preſume or be allowed to exerciſe any power or authority (by vertue of any ſuch Election to be made as aforeſaid) over our perſons or eſtates: conſidering, and alſo remembring, that our obſolete (but true) Adage, *That none are deceived, but where they truſt.*

6. That at the ſitting down of the next Parliament to be choſen as aforeſaid, all the Officers of the Army may reſigne and deliver up unto the ſaid Parliament all their Commiſſions and powers received; together with all the Ships, Gariſons, Horſe, Arms, and Ammunition, belonging to this Commonwealth.

7. Beware of chuſing any of theſe perſons in general terms hereafter mentioned and expreſſed: for they are uſeleſs and dangerous, as to the common peoples intereſt, as by ſad experience we have found too true. That is to ſay,

Great Landlords, (by what other names or titles ſoever they be called;) *Dives's*, or rich men; Uſurers, Tythe-mongers,

mongers, improvers of Commons (for their own private benefit and advantage) churlish *Nabals*, Ingrossers, Judges, (such as have been silent *St. Johns* in the poor mens case and cause) Lawyers, (of all sorts) Commissioners for the constant monthly Assessments, nor any of their Collectors or sub-Collectors, Commissioners for raising the Militia-Forces, Commissioners for taking and subscribing that late new (but needless) Engagement; *Sir John* Goalers, (nor any of their Mastiffs, Beargdogs, or Blood-hounds) Excise-men, nor Custom-takers, nor any belonging to them) Justices of the Peace or *Quorum*, our late Trustees, Keepers of our Liberties, nor any of their close Committees; rebellious *Sauls*, nor mercenary Souldiers.

Brethren in evil, stand together, & hearken to your Charge, *Landlords*.

These are they, that (notwithstanding all our sufferings and losses sustained by Free-quarter, and Plunder of our horses and other goods, in these sad times of War) for payment of their Fines for Delinquencie, and recruiting of their losses otherwise, (voluntarily contracted and occasioned by themselves, not us) by Fines, Loans, together with one moyety, or one third part at the least, of all Assesments paid to the Souldiery, exacted from us, over and above our ancient Rackrents, have *beaten us to pieces*, and do *grinde our faces*; contrary to the expresse minde of the Lord, even the Lord of hosts, *Isai.*3.15. wherein they deal worse with us, then Egyptian *Pharaoh* did with the oppressed Israelites: for they have increased the tale of our bricks or rents which we paid in times past, yet give us no more land or straw, but by themselves or officers, bid us, Go, get more land or straw where we can finde it: for *we be idle, therefore we cry, saying, Let us go free.* Exod.5.6,7,8,9.

These are they that lay more work upon us, that we may labour therein, to maintain their pomp, pride, and idleness, which were the sins of Sodom; saying, Let them not regard their late Parliaments Declarations, which declared them to be free-born; and the yeer 1649. the first year of Englands freedom; for those were but *vain words*, Exod.5.9. like that

Pro-

Proclamation or Declaration which King *Zedekiah* in his time made to the Jews. Read *Jer.* 34. from verſ. 8. to the end.

Theſe are they, that ſtill *join houſe to houſe*, and *lay field to field*, as mad as ever: the wo long ſince pronounced againſt ſuch by the Lord of hoſts, not at all regarding. But the wo in time may overtake them. *In mine ears ſaid the Lord of hoſts, Of a truth, many houſes ſhall be deſolate, even great and fair without inhabitant*, Iſai. 5. 8, 9. *And I will ſmite the winter-houſe, with the ſummer-houſe; and the houſes of ivory ſhall periſh, and the great houſes ſhall have an end, ſaith the Lord*, *Amos* 3. 15.

And have we not ſeen this fulfilled upon many of them, in all the three Nations, ſince theſe Wars? (though under ſome other notion) and aſſuredly, their fellows muſt follow, and dance after them, except their great Maſters repent; which we ſee ſmall hopes of. But muſt *White-hall* (think you) be ſpoiled, now after ſo much coſt ſpent about tricking and trimming it, at the Commonwealths charge? (that would be pity.) Yea we do not finde it excepted, no more then *Theobalds* and the reſt: And why ſo? what is the matter or cauſe? Their great Maſters have *eaten up the vineyard*; *the ſpoil of the poor is in their houſes*, Iſai. 3. 14.

But ſome perhaps will be ready to ſay, *This is but a poor cauſe that is ſhewed, therefore we will not believe it.* Who can help it?

Theſe are they, that *Saul*-like take our ſons, and appoint ſome to eat their ground, and reap their harveſt; others to drive their Coaches; and ſome to run before their Coaches; and others to be their Poſtilions; which is a trick of ſtate more then *Saul* had, that we read of, 1 *Sam.* 8. 11, 12. and they take our daughters, and appoint ſome to be their Cooks, Bakers, and Brewers; others to empty their lazie proud Ladies Cloſe-ſtools, and loppers of their Foiſting-curs and Monkeys. (Yet *our fleſh is as the fleſh of our breshren, and our children as theirs*, Neh. 5. 5.)

Theſe are they, whoſe bond-ſlaves we are in times of peace, and vaſſals in times of war; and for whom we muſt fight, and adventure our lives, limbs, and blood, at our perils of being

turn'd

turn'd out of our houſes under old hedges, in caſe of refuſal, let the Cauſe be right or wrong: ſo verifying our Adage, *They muſt needs go, that the devil drives:* and if we be maimed and lamed, then we may go beg for our ſelves and families; which is all they care for us. *But ſure we ſhall grow older and wiſer, when days grow longer.*

Shall they not riſe up ſuddenly that ſhall bite them, and awake that ſhall vex them? And they ſhall be for booties unto them, Hab. 2.7. and ſerve them as they have ſerved others, *Iſa.* 14.2,3, 4,5,6. Look to it, Tyrants and Oppreſſors.

Dives's, or rich men.

Theſe are they that are *clothed in purple and fine linen*, not knowing what new French cut or French faſhion to put on; and *fare deliciouſly every day*, not knowing what to eat or put in; whilſt poor *Lazarus* lies in the ſtreets, (for they will not (now) let him lie at their gates) the dogs ſhewing more compaſſion towards him, then their Maſters. But *Dives, thou ſhalt be tormented*, and *Lazarus* one day be *comforted*. Luke 16. from verſ. 19. to the end. For if *Princes and Kings children* be *puniſhed*, for *wearing ſtrange apparel*, Zeph. 1.8. do ye think to eſcape? No, I'll warrant you.

Theſe are they that *deſpiſe the poor. Do not the rich men oppreſs us, and draw us before the judgement-ſeats?* James 2.6.

Go to now, ye rich men, weep and howl, for your miſeries that ſhall come upon you: your riches are corrupted, and your garments moth-eaten. Your gold and ſilver is cankered, and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire. Ye have heaped up treaſure together for the laſt days. Can ye believe this? *Ye have lived in pleaſure on the earth, and been wanton: ye have nouriſhed your hearts as in a day of ſlaughter.* James 5.1,2,3,5. Can ye deny this? *Zeph.* 1.18.

Uſurers.

Theſe are they that oppreſs us by uſury, vantage and increaſe, for money, meat, clothes, corn, cattel, and every thing we ſtand in need of: poſitive Laws of God to the contrary, notwithſtanding, nor at all regarding. *Levit.* 25.36,37.

Theſe are they that have *taken uſury and the increaſe*, and have

have greedily gained of their brethren and neighbours, and *have forgotten me, saith the Lord*, Ezek. 18. 8, 12, 13, 16, 17. But the Lord will remember you for it, doubt not.

Legal Priests, and Tythe-mongers.

These are they, that *walk in sheeps clothing, but inwardly they are ravening wolves.*

These are they, that *devour* not *widows houses* onely, but now, even all poor mens houses also; inforcing us by humane Laws to pay Tythes of all things which we possess, yea Offerings for bread and wine, provided at our own proper cost and charges; with Harth-peny, and Garth-peny, and Eggs at Easter; and *for a pretence, make long* whining hypocritical *prayers*, and Legal Sermons, *teaching for doctrine the commandments of men: therefore they shall receive the greater damnation.*

These are they, that *appear righteous outwardly unto men, but within they are full of all hypocrisie and iniquity.*

These are *blinde guides, leaders of the blinde*, which are always teaching both silly men and silly women, but *never able to bring them to the knowledge of the truth*, 2 Tim. 3. 7. Can they teach that to others, which they are ignorant of themselves?

These are they that teach for hire; *and if a man put not into their mouthes, they even prepare war against him.*

Pybald Impropriaters.

These are *dumb dogs*, that bite, but bark not at all; *greedy dogs, that can never have enough*; creatures never heard nor read of in Scripture: yet these must have Tythes also, or treble damages in case of non-payment; when by the Levitical Law the poor should receive Tythes of them rather, *Deut.* 14. 28, 29.

These are they that take the tenth of our Corn, the tenth of our hay, the tenth of our cattel, and of our sheep, or treble damages in case of non-payment, without any colour of right, more then a thief hath to a stoln horse; when thousands of poor people, for far less offences, are hang'd still like dogs; but these steal (*cum privilegio*) by authority.

Improvers of Commons.

These are they that in compassing the earth are worse then the devil: for it is written, He did but *walk to and fro in it*; he did not ditch it, hedge it, and inclose it to himself, as our Common-improvers have done, not leaving Christ in us, where to rest his head.

These are the *fat bulls and kine of Bashan*, which *encompass us on every side*, both on high-lands and low-lands, which oppress the poor, and destroy the needy, and say to their Masters, *Bring, and let us drink*, Amos 4. 1.

These are they *whose teeth are as swords, and their jaws as knives, to eat up the afflicted out of the earth, and the poor from among men.* Prov. 30. 14.

Churlish Nabals.

These are they that answer us in our need *roughly*, *saying*, *Shall I then take my bread, and my drink, and my victuals, that I have provided for my self and servants, and give it unto men whom I know not whence they be?* Such sons of Belial are they, that we dare not speak to them, for any justice.

For the weapons of the Churl are wicked; he deviseth wicked counsel to destroy the poor with lying words, and to make empty the hungry soul, and causeth the drink of the thirsty to fail, and to speak against the needy in judgement.

Ingrossers.

These are they that first catch up all the inclosed grounds in a Parish, to feed and graze upon, and then with their great herds of young beasts, and flocks of sheep, eat and devour up all the Common grounds from us also, that we can scarce keep a Cow alive to give our children milk; and yet nevertheless, they cause us to do as much, nay more, at every Common-days work, then they do.

These are they *that say*, *When will the New-moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat? making the ephah small, and the sheke great, and falsifying the balance by deceit*: denying the poor a Peck of corn

at

at home, for their money, unless they give them more for it then the market will afford.

These are merchants: the balance of deceit is in their hands, and they love to oppress.

Hear this, O ye that swallow up the needy, even to make the poor of the land to fail. Amos 8.4,5.

Judges.

These are they, whose mouthes and tongues the *Hampdens* and rich mens golden key could open and unty, to speak on their behalf, against the late King and their predecessors, in the Case of Ship-money, and other illegal proceedings then complained of; which was the cause of their preferment: but, then their preferment struck them dumb in the poor mens Case and Cause concerning constant monthly Assesments, polling money, Engagement-money, and Excise, imposed by the Parliament and others upon the poor; besides the illegal imprisonment of many: against which, no justice can be obtained from them. Do not they now deserve the same sentence of a Hurdle and a Halter, which they threatned their predecessors withal?

These are they, that when they do their office in delivering some of our poor brethren out of the tyrannical Norman Gaols, as much as in them lieth, endeavour constantly to hang them all, many of which had been instruments to preserve them, and their *quondam* great Masters, from the block, or gallows, in case their late dread Soveraign, or his son (now call'd *Charles Stuart*) had prevail'd. But the fear of God is more to be seen in Egyptian *Pharaoh's* Midwives, (though Heathens, and Women) then in our old Men-Midwives, which deliver us indeed of both sexes, (without respect either to youth or age) but it's to their Officers, to be hang'd like dogs, till we have paid our utmost farthing: contrary to any positive Law of God, Humanity, or Christianity.

These are they, that *judge for reward and hire*: they are evening-wolves, they gnaw not the bones till the morrow: they abhor judgement, and pervert all equity. *Yet will they lean*

lean upon the Lord (as their great Masters do) *and say, Is not the Lord among us? none evil can come upon us.* Micah 3. 9, 10, 11.

Therefore the law is slacked, and judgement doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgement proceedeth. Hab. 1. 12, 13.

Lawyers.

These are they that *lade men with heavie burdens grievous to be born, and they themselves touch not* the burdens *with one of their fingers.*

These are they that have violently oppressed by spoiling and robbing, and have vexed the poor and needy; yea, they afflict the just, they take reward, and oppress the poor in the gate.

Wo unto them that decree unrighteous decrees, and that write grievous things which they have prescribed, to turn aside the needy from judgement, and to take away the right from the poor of my people; that widows may be their prey, and that they may rob the fatherless.

As a cage is full of birds, so are their Offices full of deceit: thereby they are become great, and waxen rich. Jer. 5. 27.

Commissioners for the Monthly Assessments, with their Collectors and sub-Collectors.

These are they, that when for want of money we fail at any time to pay our own or our great Landlords Assessments, (for they make us pay them long before any rent be due) then by their commands we have our Cows driven away, or our clothes taken from our backs and beds, with great violence, by their Collectors or sub-Collectors, and either sold for half or a third part of their worth, or otherwise forced to pay most grievous exactions for distraining, over and above our Assessments; and some mens goods carried quite away, worth 20 *l.* when the Assesment was under 4 *l.* without giving any account at all for the same. Thus we are pill'd and poll'd on all sides most intolerably, and no law or justice can be had or obtained against them.

These are they that obstruct the regulated course of justice,

so much heretofore complained of in times of Kingship, as unlawful then; but now all things must be lawful, agreeable with their arbitrary wills and pleasures.

These are they that cause us to go naked, without clothing: *they have risen up as an enemy; they pull off the robe with the garment, from them that pass by securely, as a man averse from war.* Mic. 3. 8.

Commissioners for the Militia.

These are they, that, for saving their own and fellows estates, have imposed a great part of the charge thereof, by way of a general Assessment, upon every Parish; whereby, even the poorest, which had but a Cow, were forced to contribute towards the same, contrary to all equity and conscience.

Commissioners for taking and subscribing the late new needless Engagement.

These are they, that by themselves or Clerks have exacted many thousands of pounds from us, for chearing Certificates about the same, sold at 6 *d.* if not 12 *d.* apiece: which would not be allowed of, when we had them.

Excise-men, and Custom-takers.

These are they that have their Spaniels and Beagles hunting in Packs and Grayn-tubs.

These are they that make us *drink our water for money*, Lam. 5. 4. and enflame the reckoning for all things we stand in need of; *Excise* being a common name for all Monopolies (so much heretofore also complained of) as *homo* is a common name to all men. Besides, who is able to number up the many thousands of pounds that have been exacted from us by them and their agents, upon that account? And yet no justice can be had against them for it.

Our necks are under persecution: we labour and have no rest, by reason of these tyrants our oppressors. *Lam.* 5. 5.

Servants have ruled over us: there is none that doth deliver us out of their hand. Lam. 5. 6.

Sir

Sir John Gaolers.

These are they that like *Cannibals* live upon mans flesh and blood. Oh the tyranny, cruelty, violence, and villany, that hath been (and, for ought we know, still is) committed upon poor prisoners (if not inhumane murthers) so much complained of, even in print, and yet no justice can be had against them for it! Men groan out of the City and Country, and the soul of the wounded crieth out; yet they pass unpunished.

Justices of the Peace and Quorum.

These are they that still put in due execution all the tyrannical Laws, and Roguish Statutes heretofore made against the Poor by the late King *Pharaohs* of this Nation, and their great Councels of Taskmasters.

These (and their great Masters) are they, that *hate the Traytors, but love the Treason.* For, are not all *the statutes of Omri* kept in force against us at this day? *Mica.6.16.*

Our late Trustees.

These are they that we long looked up at, as the brazen Serpent, which would have healed all our grievances: when alas! they were more ready, by far, to hang us, then heal us of the biting of these fiery Scorpions our Oppressors. For, did not these wicked men lay wait, as he that setteth snares? They set a trap to catch poor complaining men: witness their several Ordinances and Acts of Treason made for that purpose. But the pit they digged for others, they may come to fall into it themselves.

These are they, that (like the false Rulers of the Jews) healed our hurt *slightly*, with sweet words, saying and declaring us to be all free-born, and the yeer 1649. the first yeer of *Englands* freedom: *Jer.6.14.* when there is no freedom to us, other then what shows faces without blushing, like that freedom which perfidious King *Zedekiah* also in his time promised and proclaimed to the Jews then. Read *Jer.34.8.* and there you shall see what that was, and what judgements the Lord pronounced against him and his Great ones for the same; which afterwards came to pass, and were exe-

executed upon *Zedekiah* and his Princes, as you may read in the 39 Chapter of *Jeremiah*. And do these false perfidious men of our times think to escape, because they have stopt the Officers mouthes? No, we'll warrant them.

These are they, that *are waxen fat and shining, they overpass the deeds of the wicked*: they executed no judgement, no, not *the judgement of the fatherless*. Yet they prosper'd, though they executed no judgement for the poor.

Shall I not visit for these things, saith the Lord? shall not my soul be avenged on such a nation as this? Jer. 5. 26, 27, 28, 29.

These are they that *devised wicked counsel in this city, which said, It is not near: let us build houses*, (besides many built to their hand:) *this city is the caldron, and we be the flesh*. But let them take a little pains to read the 11 Chapter of *Ezekiel*, from the beginning to *vers.* 13. and then tell us what they think of it.

These are they that kept their hypocritical monthly Mock-fasts, as did the false Jews aforesaid, (whose steps they have trod in, as one would trace a Hare in snow. Read *Ezek.* 7. 5. to the end of that Chapter; and tell us also what you think of it. But that true *fast which the Lord of hosts hath chosen*, Isai. 58. 6, 7. they could not like of: they were deaf to that fast; and so are their successors.

These are they that fare guarded with Souldiers at the Commonwealths charge; whereas in truth, and of right, they ought to have had no other Guards allowed them but Justice and Righteousness, which would have been a Safeguard, a Robe and a Crown unto them, as it was to upright *Job*, if they had acted accordingly. Therefore Tyrants and Oppressors have need of strong Guards, they know.

These are they that by their own arbitrary wills, without the free consent of the people first had and obtained, *Resolved upon the Question*, and made an Act to sit three yeers longer; which in all would have been Fourteen yeers; and by the same Law, would no doubt have resolved further upon the Question to have sitten three hundred yeers longer, if they had

had lived, and the world continued so long. Wot ye not the reason why? But their Servants took an order with them: but *who may* now *say unto them, What do ye?* These *Rehoboams little fingers have been heavier* upon us *then the late Kings loyns.*

Keepers of our Liberties.

These were they, that, under a pretence of keeping our Liberties for us, kept them from us: and when we spake against them for it, then did they commit us to one Prerogative-prison or other, till they pack'd Juries, and pick'd Judges to hang us all: And when the honest Juries could finde no just cause to condemn us, then by their arbitrary wills endeavoured to murther us, by perpetual imprisonment, (which is worse then death.) And is not this in fashion still?

Innumerable Close Committees.

These were they, that, under a pretence of redressing our grievances, aggravated them above measure, by tedious delays, and endless attendance upon them, with charges and expences insupportable: which many honest men can witness. Ask but the inhabitants of the Isle of *Axholm*, and they shall tell you as sad a story as any is in England: nor yet can finde justice from any other.

Rebellious Sauls, and mercenary Officers of the Army.

These are they, that, in stead of *obeying the commandment of the Lord of hosts*, have *turned to the prey*, and sought Kingly Houses, Mannors, Lands, and large Possessions, with high Titles of Honour for themselves; wholly neglecting the honour of Jesus Christ, and the good of his oppressed people; and suffered the old Parliament to cheat the poor common Souldiers with desperate Debenters, which they were since forced to sell for 2 *s. per li.* to those that knew the Plot, and lay upon the lurch and catch.

These are they that sold our poor brethren the Scots (if not English) for silver, (and *the needy for a pair of shooes*, for slaves) at 6 *d.* or 8 *d.* a man; else there's lyers. *Amos* 2.6. We wish them read 2 *Chron.* 28.8,9,10,11. and consider it.

O Lord, thou hast ordained them for judgement; and O mighty God,

God, thou haſt eſtabliſhed them for correction: wherefore lookeſt thou upon them that deal treacherouſly? and holdeſt thy tongue when the wicked devoureth the man that is more righteous then he? Hab. 1. 12, 13. *The beſt of them is as a bryer, and the moſt upright ſharper then a thorne-hedge,* Mic. 7. 4.

Theſe are they, joyntly and ſeverally, that *eat our fleſh, and flay our skin from off us, and they break our bones, and chop them to peices, as for the pot, and as fleſh within the Cauldron,* Mic. 3. 1, 2, 3.

Theſe are they, that *Simeon* and *Levi*-like, are all brethren in evil, *inſtruments of cruelty are in their habitations. Curſed be their wrath, for it is cruel: the Lord divide them in Jacob, and ſcatter them in Iſrael.* Amen. Gen. 49. 5, 6.

What will ye do in the day of viſitation, and in the deſolation which ſhall come from far? to whom will ye flee for help? and where will ye leave your glory? Iſa. 10. 3. Ye ſhall have no more of our help, we promiſe you.

And now we ſhall hear the Great ones and Rich men wher their tongues at this, and ſay, It would be a wiſe Parliament, that ſhould conſiſt of none but Farmers, Shepherds, Herds-men, Labourers in the field, Brick-makers, Mechanicks, and ſuch-like fellows and fools, that underſtand nothing of ſuch matters.

The rich man (ſaith Solomon) *is wiſe in his own conceit, but the poor* (which they account fools) *that hath underſtanding could ſearch out* the Ks. might they have liberty to do it, *Prov.* 28. 11. And this is the cauſe why they uſe all their craft to keep us out of ſuch elections.

Had theſe men lived in thoſe daies, (no doubt) they would have condemned the wiſdom of God, in chuſing *Moſes* and *David*, which were Shepherds, for ſuch imployments; and the Prophets which were Herds-men, and inferiour men in reſpect of the Grandees of thoſe times: and the wiſdom of Chriſt, for chuſing ſuch for poor fiſher-men, and deſpiſed ones, to preach the Goſpel, before the great Rabbies and Doctors of thoſe dayes.

But let them remember, that *not many wiſe men after the*

 fleſh,

flesh, not many mighty, not many noble, are called.

For God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things that are not, to bring to nought things that are.

That no flesh should glory in his presence: that according as it is written, He that glorieth, let him glory in the Lord. 1 Cor. 1. 26,27,28,29,31.

Therefore ye despised ones, stand fast to your tackling, for setting up the kingdom of Jesus Christ, and delivering the oppressed from the hand of all their oppressors, Jer. 21. 11,12.

Then shall there be no more leading into captivity, nor such complaining in our streets: but our sorrows have

An End.